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TIT-BITS IN THE BUDDHIST WORLD

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HOW TO COMBAT DANGEROUS THOUGHT

"Thought peril" and "An attempt at the fundamental change of national constitution." These two phrases, the former meaning danger to our national life from the inroad of radical alien thoughts and ideas and the latter a plot recently unearthed by the police, which is reported to have been concocted by a group of Japanese reds to overthrow the existing form of government and society, have lately been conspicuously appearing in the front pages of the daily press. It seems people are making too much noise, and are too sensitive about those problems or affairs. In fact, however, a case more serious in nature than the communists case has never happened in this country. The Restoration of 1867 was the outcome of the successful disposal of the "thought peril" of those days. That it was accomplished without much blood-shed owed a great deal to a woman of the highest family of Japan who gave herself up as a sacrifice to the need of the times. She it was who paved the way for reconciliation of the two opposing forces and saved this country from dreadful results of a revolution. She was no other than Princess Kazu, sister of Emperor Komei, father of the Great Emperor Meiji. The civil war of 1877 was an eruption of another "thought peril." But the eruption soon subsided with the defeat of Saigo's force. The cries for "liberty and rights of the masses" raised by the late Count Itagaki, leader of the Jiyuto, which has been reformed into the Seiyukai of to-day, and his followers was also a serious "thought peril." Their demand was met with by an Imperial Rescript ordering the convocation of the Imperial Diet in the 23rd year of Meiji, or 1890.

The "rice disturbance," the "Suiheisha movement" and the propaganda of democracy were also serious affairs worthy of the term "thought peril."

The cases mentioned above were, however, outcomes of difference of opinion among people animated by patriotic spirits, or results of conflict between a

certain special community of society and another. They were all destined to a peaceful solution sooner ro later.

The recently discovered communists case is entirely different in nature from the cases above mentioned, what they aimed at being nothing less than the destruction of their own country. In fact they plotted to make Japan a part of another country. They attempted at the downfall of their own country by aid of foreign funds. Their intrigue had no room for our sympathetic consideration. They were indeed traitors. We do not like to repeat here the humiliating words with which they tried to please those foreign friends of theirs, from which they were getting the supply of funds. We can only say that we are highly ashamed of the fact that some of our countrymen were so mean as to have tried to destroy their own country for the sake of money.

Those traitors are, so to speak, so many harmful bacteria. Since they have found their abode in our body, the only way left for us to take is to cut the affected part off and deprive them of their living place. Any time-serving measure will do no good to kill such dangerous germs. Fortunately, the Government authorities are most reliable surgeons in saving the country from their fatal attack. We can leave it to the Government to carry out the necessary surgical operations. But it is the duty of educationists, social workers, and religionists to study how to meet the situation, and give the final touch to the work of the Government.

Educationists are required to readjust the school curriculums. For instance, history is not taught in our country as it should be. Teachers of history put too much importance on the verification and explanation of historial facts. But none of them teach history from the standpoint of critics of human civilization. So, the pupils, who are taught by such teachers, can not distinguish wars between military clans like the Genji and the Heike from strifes between labour and capital. And, for reasons unknown, they teach nothing of Buddhism, which has had a great influence upon the history of this country. The gates of all the schools in Japan are shut against Buddhism. As a child one is given a chance to feel religious atmosphere in a Sunday school. As he advances in his school course and enters a higher school, such as a middle school, a high school, a college, or a university, he is obliged to forget everything savouring of religion, for during these years of school life, he is taught not a bit of religion. Especially, are Buddhist teachings strictly eliminated from every quarter of the educational world. Neither as a historical fact, nor as a religion; neither as part of philosphy, nor as one of religious history, do they teach Buddhism in school. Nor are we privileged to learn something of the fine arts of Buddhist origin, for which Japan is well noted. Meantime, they are busy in teaching the philosophy of foreign scholars, religions of foreign countiries, histories of western powers, thoughts of foreign origin, and

every other thing occidental. Those foreign thoughts, philosophies, religions, and all other things form to-day the greater part of the curriculums of most schools in our country. Even in such schools, where they have few lessons of foreign elements, the actual result does not differ much, for most of the teachers are almost blind to things oriental. To make the matter worse, teachings of foreign elements are given to the school children through radio, cinema-shows, theatres, etc., etc. Besides, in universities, where they end their school days, the students are entirely left alone as to their thoughts. It is but natural that these defective organs of education should have, as they did, nurtured some perilous thoughts.

All these organs of education must be thoroughly reformed from beginning to end. After the world-war, every country of the West is trying to reform its educational system. Our country, in the meantime, has done nothing in this respect. I see no reason why Japan alone should leave her educational organs as they were before the great war.

In the days prior to the outbreak of the great war, the British authorities had been endeavouring to follow the example of the German educationists, who placed paramount importance on the bestowal of scientific knowledge upon their students. But when the war was ended, the British educationists realised for the first time that their own way of education, which had as its aim the perfection of man's character, was not mistaken.

While the educationalists of the western countries are thus busy in reforming their educational systems, America seems to be quite unconcerned about the affairs of education. In fact, however, America has many scholors, philosophers, social-workers and publicists, who are always studying how to improve the educational system of their country.

So, it is only our country that is quite indifferent to the improvement of its educational organs. For instance, every one knows that Japan has a very poor organ of education for her women. But none of her educationists is trying to improve it. The faculty of the Nihon Joshi-Daigaku (Japan Women's University) which, though a university in name, is in fact only a college, approached the Education authorities recently with a view to making a women's university of their school. But their desire has been rejected, for the reason that there are yet no regulations in Japan governing a women's university. Is it not ridiculous to check the organization of a women's university, simply because there are no regulations to govern it? Can not the authorities make such regulations, while the school is being re-organized? Another thing which is very strange is that they have given permission to the faculty of the Japan Joshi-Daigaku to continue to call the school Daigaku, which means a university, for they already named it Daigaku, though there are no regulations providing for

a women's university. This means that Japan has two nominal universities for women, one being the Tokyo Joshi-Daigaku, which is supported by American missionaries in Japan, and the other the Nihon Joshi-Daigaku, which is organized on Christian principle. Just think, what would come out of leaving the highest organs for the education of Japanese women in such a condition? Once we had occasion to criticise the defects of the educational system in Chosen, where the education of advanced school boys had been neglected. In India, the British authorities had done just the reverse. They had neglected primary education, and established many colleges and universities. And the result was that the thought of the people at large was greatly disturbed by the graduates from those universities, who did not know how to guide the ignorant masses along the right path. Whereas in Chosen, Korean school boys, who had finished school courses in a primary or a middle school, entered colleges or universities established by American missionaries, with the natural result that the graduates from those American colleges or universties became pro-American with no exception. In fact, some American missionaries in Chosen once boasted of their success in gaining the minds of the Korean school boys saying that Chosen was theirs, because they had bound up the minds of the natives by means of a chain of religion, whereas Japan had only a formal control over the body of the natives by means of a political cord. We hear that the education authorities of Chosen became aware of their mistake recently, and are doing their best in taking care of the advanced native students by establishing a few colleges and a university for them. We only think that if they had become aware of their mistake much earlier, the result would have been far more satisfactory.

Recently, some educated Japanese women are demanding equal chance with men in matters of politics and education. But the Government authorities are still undecided on this problem. We can see that it is a difficult problem to decide whether to give or not the right of voting. But we are entirely unable to see why women should have less chance for advanced education than men. We believe it is natural that women should ask for an equal chance in education with men. And we Buddhists demand that Buddhists be given an equal chance with Christians in the education of women, and be privileged to establish a women's college or colleges, just as Christians are already privileged to have the women's colleges as mentioned in the foregoing paragraphs.

We said that the two Joshi-Daigaku (women's universities) as mentioned above are in fact nothing more than colleges. And the education authorities say that there are nothing inconvenient in permitting them to continue to use the name of Daigaku, or university, because they regard and treat them as colleges and give no such privileges whatsoever as are given to real universities. They do not know

that therein lies a serious evil. Women, who aspire after reputation, flock to these women's universities in order to have the privilege of obtaining the name of university-graduates. These women's universities are, as we stated already, established on Christian principle. So, if those studying in them are all Christians, there will not be anything seriously harmful. But the fact is that a great number of graduates from various girls' schools gather at the gates of those Christian women's colleges, irrespective of their religious belief and regardless of the thoughts which are taught therein and the purposes with which they have been established, simply because they want to become students of a "university." The evil with these Christian schools does not stop there. The schools established on Christian principle are in a favourable position to invite foreign funds. And it is also customary with these Christian schools that wealthy Japanese patrons give a substantial money whenever some American funds are given to these schools. These monetary contributions enable the faculties of those schools to establish many fine Y.M.C.A. and Y.W.C.A. halls. But no other schools for women to be built and established in the future are permitted to call themselves "universities." Under these circumstances, it is no wonder that most young women, who are naturally given to vanities, enter these women's universities without any consideration of their nature. It is very strange, to say the least, that the education authorities are apparently not aware of the great undesirable effects, which they are giving to the thought of many young women of Japan.

The duty of educationists may be regarded to have been fulfilled when they have successfully purified the educational circles of this country by eliminating every existant defect. The duty and work of religionists at this juncture are of entirely different nature. The evil effect of dangerous thoughts can never be checked by such an easy work as the establishment of some educational organs, improvement in the method of teaching, the expansion of various social works and so on. The only effective way to protect the country from the menace of dangerous thought is the separation of people infected with dangerous ideas from the healthy elements of society and guidance of those men possessed of healthy thoughts along Buddhist teachings, which make men happy and thankful. To unite and combine the Japanese race by means of Buddhist faith, is undoubtedly the only way available and effective for the purpose of saving this country from the invasion of dangerous thoughts. Must we fight dangerous thougts, Buddhism offers profound philosophy strong enough to defeat them. Must we combat mistaken ideas, Buddhism is possessed of enlightened wisdom to annihilate them. Against the materialism of the radicals, we Buddhists have idealism of our own. Against class-war insisted upon by communists, we Buddhists have our doctrine of peace and equality among mankind.

But the Buddha will teach only those who have ears to hear; he will show his boundless light only to those who have eyes to see. The blind and the deaf can be cured. The helpless can be supported. But, as Confucius said, we cannot repair a wall of rotton earth. It is just the case with those imbued with dangerous thoughts. We cannot dissuade them from their mistaken ideas. The only way left for us is to separate them from the healthy elements of society, and prevent them from spreading their evil thoughts to other people. Besides such, we have no remedy to get rid of them.

We Buddhists are in duty bound to lead peasants to healthy faith. We must not leave the innocent young men of the rural districts to be spoiled by extremists. We must also guide the employees of various factories along the right path. We cannot allow them to be led astray by ambitious radicals. We Buddhists must take a good care of mine-workers. We must also give labourers some religious faith to free them from spiritual despair. Ex-convicts too shall not be shut out from the mercy of the Buddha. The crippled shall hear his merciful words too. In short, it is the duty of Buddhists at this juncture to propagate Buddhist faith to every nook and corner of society. The successful removal of the present thought peril will not be accomplished, unless all the Buddhists, animated by the courage of conviction, fight dangerous thoughts with their faith as weapon.

Social workers, who have been trained under Christian spirits, are now standing with folded arms surprised by their inability, not knowing how to meet the situation. In the meantime, Buddhist students of social affairs are only looking at it, though provided with a powerful weapon, because they do not know where they can step in the battle-field. But never worry. The chance for them to try their strength is soon coming. For, dangerous thoughts cannot be conquered unless religionists become the central power of all the social works, and women at large put their hands in the solution of all social problems.

In order to live and evolve themselves, all creatures must struggle for existence. In other words they are doomed to fight each other from the very moment of their birth, for the struggle for existence is essential for the preservation of their own lives and species. At the same time, however, they must also help each other, because mutual aid is indispensable for the preservation of each species.

This is also the case with men as members of society. Our body has also two different sides. Each cell which constitutes part of our body has also these two different sides. A cell fights another, and the weaker one is destroyed by the stronger, which gives birth to new cells. In such a manner, all the cells of our body are entirely renewed in seven years.

Such fight between individual cells is for the protection of the body as a whole. So, if a cell is affected by bacteria, and the adjoining cells are gradually

invaded by the poisonous germs one after another, the cells adjoining those rotton cells will combine themselves and jointly build up a fighting front against the bacteria to defeat their common enemy. The relation between each member of the Japanese nation is just like this. The Japanese nation is, so to speak, a body, and each Japanese a cell, which constitutes part of the body. For this reason, in order to live, a Japanese must join his effort with others for the preservation of the Japanese nation as a whole. They take their food through the common channel, breathe by means of two common lungs and keep the circulation of blood by the work of a common heart. This is why the Emperor Meiji was pleased to say in the famous Imperial Rescript on Education that all the members of the Japanese nation, high and low alike, should work together for the prosperity of the nation as a whole. In fact the Emperor of Japan is the head of a person named the Japanese race, and the people at large are his limbs. In other words, the Emperor is the father of the Japanese people, while his subjects are his children. If the master of a family is lost, the family will also perish with him. Those Japanese, who think that our Imperial family is like royal families of foreign countries, are quite mistaken. Ours is unique. For instance the former Kaiser of Germany was elected as sovereign of that country by the German confederation. The former Emperor of China, who was dethroned at the time of the revolution started by the late Dr. Sun Yat-sen, was a descendant of a native of Manchuria, who had destroyed the Ming Dynasty a few centuries ago. Such are almost the cases with the kings of foreign countries. But the relation between the Japanese Emperor and his subjects is entirely different. For nearly three thousand years in the past the Emperors of Japan have lived and prospered with Japanese people, protecting their subjects just as a father protects his children. The Emperors of Japan have been central figures of the Japanese race and the inspiring source of administration. While the Emperor worries himself about the welfare of his subjects, the Japanese people always pray for the happiness of their beloved sovereign. In short the Japanese Imperial family and the Japanese people are the component parts of a single body—inseparable, unless at the sacrifice of life. So, any Japanese who are imbued with dangerous thoughts and think to act upon them are exactly like those who attempt suicide. They will destroy themselves as soon as they achieve their plot. The only way to protect the country from them is to destroy them.

J. TAKAKUSU.

"GO ON THINKING TO THE END"

A Buddhist is at once a realist and an idealist, a pessimist and an optimist. He is a pessimistic realist in that he gazes unflinchingly upon the dark side of life and holds that misery always accompanies existence. He is so much of a pessimist that, according to him, death itself cannot put an end to a man's suffering. Every creature is born into this miserable world of ours that he may atone for his sins committed in previous states of existence, only to do more evil than good while on earth and thus bring upon himself worse torment in the future. Some Buddhists even maintain that the very tendency to commit evil is meted out to a man as a punishment for his wickedness in past states of being. His only hope lies in helping himself out of this weary cycle of birth and death by the attainment of *Nirvana*, but how is such a one, constantly heaping up more vice than virtue to his credit, to accomplish so difficult a task? The Jōdomon, the school of salvation by faith, teaches that in these latter days most of us are incapable of completely enlightening ourselves by dint of good works and intense application, and must therefore look to Amida for merciful help. Now, how is this idea to be reconciled with the cardinal Buddhist principle that one can only save oneself? This apparent contradiction exposed men no less great than Hōnen and Shinran to a storm of criticism by their contemporaries, and it is well worth one's while to return to its reconsideration from time to time if one desires to be at once a Jōdoist and a Buddhist in the wider sense.

A man cannot be so thoroughly wicked as never to do a single thing for good in all his lifetime. That single good action may not in itself be sufficient to gain him the bliss of Heaven, but it may well serve as the cause of his hearing the "good law" or the name of a Buddha at a later time or in a later state of existence. It may, for instance, give him an opportunity to hear of Amida and of his prayers. "O Bhagavat, when I shall have attained Bodhi, if those who are in the innumerable worlds should believe in me with serene thought and wish to be born in my land, and should have thought of me or repeated my name, a number of times, and yet should not be born there, then may I not obtain the perfect knowledge." He repeats the name of Amida a number of times, and is thereby assured of a place in the Western Paradise. How easy is his way to eternal bliss, when others more virtuous, perhaps, than himself, but following the harder path of self-reliance, have to fight for it! Yet the seed of his salvation by Amida was sown by none other than himself. It is held by Buddhists that a Buddha cannot save a man who is kept away from his influence by his past action. Amida has taken upon himself the burden of guilt committed

by all the beings in the universe, and he atoned for it in their behalf, but all-merciful and all-wise as he is he cannot go counter to the law of cause and effect and save the souls of those who never hear of him nor think of him a number of times. And this act of thinking of him a number of times with faith and gratitude is the result of something good done by a man in the past.

And yet nothing is farther from a Jōdoist's mind than the thought that he can save himself without help from above. However strong a seed may be, it cannot grow into a plant unless nourished in the fertile bosom of the earth. Had not Amida atoned for his terrible sins, a Jōdoist knows that the sulfurous flames of Hell would have been his only destination. In this sense he seems to differ greatly from a follower of the Shōdōmon, where the emphasis is on the necessity of self-help. The difference, however, is more apparent than real. At least, the Zen-shū as one of the latest developed sects of the Shōdōmon, does not differ so much in spirit from the Jōdo-shū and the Jōdo-Shinshū as is commonly supposed. It is true that the Zen-shū takes a subjective attitude towards the Infinite, while the Jōdoist's attitude towards Amida is chiefly objective. "This mind of ours is the mind of the universe," writes a Shōdomon priest, "and there is no such thing as the mind exclusively of the masses or the mind typical alone of the Buddhas. This common mind of us all is comparable to the waters of an ocean. There is really no difference between water in the shallows and water in the deep sea.....Neither to remain smugly in the ranks of the enlightened, nor to wallow in the mire of ignorance and folly, but to have an unfettered mind, is the true way of constant spiritual elevation..... Remember, there can be no waves apart from water." Again: "All the laws of the universe spring from the mind, which in its turn is produced by those same laws. The spirit and form of the world of *Dharma* (the good law) are one's own spirit and form. As the master Keihō has put it, we spring from the same source as the heavens and earth, for all things are of one body." For "enlightenment means the realization of Buddhahood in oneself, and Buddhahood is the true state of all the laws of the universe. It is also the spirit of all the beings, sentient and insentient, and is therefore shared alike by the wise and unwise, high and low. It is in all things, sentient and insentient, good and bad, material and immaterial, but it never remains fixed in any one of them." All the sutras merely describe it in its innumerable aspects, but they (the sutras) do not contain Buddhahood in themselves, any more than the finger that directs one's eyes to the moon is the moon itself. Hence the Zen-shū insists on the intuitive transmission of one's apprehension of this essence to one's pupils without recourse to speech or writing.

It is said that just before his death Sakyamuni called one of his leading disciples, Maha

Kasyapa (known as Kashō Sonja in Japan) to his bedside, and transmitted to him his grasp of the mysterious law, presenting him with a golden *kasaya* or scapulary as a token of divine communication. Said Sakyamuni in his *cloka* or psalm: "The true law is the absence of law. I transmit to you this non-law. Was there ever a law worthy to be so called, when the highest law is the absence of any law?" This holy intuition was transmitted from master to disciple until a Southern-Indian priest by the name of Dharma ("Daruma Daishi" in Japanese) introduced it into China in the reign of the Emperor Wu, of the Liang Dynasty. It was brought over to Japan by priests like Dōgen, founder of the Eiheiji, and Ingen, of the Obakushū. All these men have bequeathed to posterity books on the cardinal tenets of their sect, but none of them would ever have dreamed that the most careful perusal of their writings was in itself sufficient to enable one to gain that thorough grasp of the divine spirit which they were so anxious to hand on to their followers. They merely pointed to the moon; the aspiring man must perceive the orb with his own eyes.

Because the Zen-shū recognizes the capacity of every man for Buddhahood (which it holds to be attainable by intuitive methods), we must not suppose that the sect recognizes no value in good works. Its emphasis on the necessity of following the "ten inhibitions" proves that the very contrary is the case. It does not encourage the slavish observance of these "don'ts," but positive virtue, the constructive activity of a man who follows them more in the spirit than in the letter, is sedulously inculcated as a *sine qua non* of the power to acquire the sacred intuition. Can there be a better parallel to the austere moral attitude of the best representatives of the Jōdo-shū and the Jōdo-Shinshū, who warn their followers against the "three poisons" and other vicious habits of mind and body as things unbecoming in men and women so highly favoured of Amida? It is true that the Jōdoist is not urged to do good as a condition of his redemption, but rather in gratitude for it, yet no greater injustice would be done to the Jōdo-shū and the Jōdo-Shinshū than the accusation that they encourage open misdemeanour by preferring faith to works, or by calling the wicked the most beloved of Amida. Nor must it be forgotten that these sects are in no way reluctant to recognize the *Dharma-kaya* or the first state of Buddhahood as pervading all space and existing through all times, which the Shōdōmon priests quoted above dwell upon so eloquently in all their writings. But the Jōdoist, like all other Buddhist, is an idealist as well as a realist. He adores Amida, the *beau ideal* of Buddhahood, as his saviour and moral and spiritual sustainer. Being an imagist, he forms a vivid picture of Amida in his mind, and also of his Pure Land. He often goes to the length of laying himself open to a charge of idolatry by enshrining a bronze

or wooden image of his saviour in his house. As Prof. B.H. Chamberlain, now enjoying his peaceful old age at Geneva, in a personal letter to Prof. Y. Okakura which I have had the privilege of perusing, says: "Symbols are evidently necessary, just as words,—arbitrary sounds,—are indispensable for the communication of thought. Yet as soon as the symbol is clearly recognized as such, it ceases to be of avail." This indeed is why the orthodox Jōdoist would shrug his shoulders at the suggestion that Amida and his paradise exist only in thought. For that might all but undermine the elaborate structure of the Jōdomon faith. "What are we to do? perhaps the answer is, 'Live on,' go on thinking to the end without hoping for any categorical answer. The way there is perhaps itself the goal."

I cannot think of a more forceful way than this last sentence of Prof. Chamberlain's, of paraphrasing the Buddhist principle that *Bodhi* or Buddhahood resides in the very sorrows of worldly existence, and that life and death themselves constitute *Nirvana* or sublime enlightenment. Profound skepticism, such as that of a monk who exclaimed, "Had I been a contemporary of Sakyamuni, I would have struck him dead and given the corpse to the dogs to devour!" is at least more masculine than the hypocrisy of many an idolatrous Buddhist today. The Bodhisattva Manjusri ("Monju") is said to have sworn that he would destroy all the Buddhas in the three states of existence with his sword. What should be garded against is the danger of forgetting ourselves in our tendency to depend upon "visible Buddhas" outside of us. It is not only encouraging but also necessary for us to remember, from time to time, that ultimately we can only find Buddhahood in our own selves.

M. G. MORI.

THE *TERAKOYA*-SCHOOL*

"One word learned is worth one thousand gained in gold or two,
And is the treasure in the Three Thousand Worlds."

At an out-of-the-way *tera-koya*-school (literally, temple-children's house) run by one Takebe Genzo in the backwoods hamlet of Serifu, there is one pupil, talented and bright, so superior to the others, by the name of Kan Shusai, politely waited upon but publicly known as son adopted, by Genzo and his little wife, Tonami. Genzo gathers children, both bright and dull, of his neighbourhood and instructs them in reading and writing. There are some naughty boys who scrabble on their faces and others daub on their hands, instead of practising penmanship, and still others scratch pictures and images. Such boys come to scratching their heads in shame and receive a scolding from their tutor.

The son of Gosaku, a boy of fifteen, is one of the naughtiest urchins.

Gosaku's son: "Look here, boys. It is only a waste to practise penmanship when your tutor is away. I practise on painting the image of a tonsured head. Look."

He shows his picture to the children in a child-like way. The young lord, Kan Shusai, eight years old, is gentle enough to know better.

Kan: "A word a day means 365 a year. Let us practise penmanship instead of scratching such nonsense."

Gosaku's son: "Here is a great boy. Smarty! smarty!"

At this admonition by a small boy of a bigger, the other children point at the smaller as a smarty.

Other Boys: "Mind your business, you thumb-sucker. We will teach you how to behave better."

They all stand up, lifting their paper-weight to reprimand the precocious boy. Nature, however, seems to side with the small boy, possibly on account of his famed ability in penmanship, hereditary to his blood, for Tonami, the wife of Genzo, called out from within by the childish flurry, comes to his rescue.

Tonami: Quit your old quarrel, boys. Genzo, your tutor, is absent at a feast, and I do not know when he is coming home. Can't you keep quiet a little? We are going to have a new boy to-day and you may go home after noon. So you study hard, all of you. Take to your penmanship."

Boys: "Ay! ay!"

They sooner fall to noisy reading than to pen-practice.

1st Boy: "A—B—C....."

2nd Boy: "I thank you for the message you sent me the other day....."

3rd Boy: "Dear Sir; I am writing this letter....."

There comes a clever-looking woman, with a boy about seven years old, followed by a servant, Sansuke, who carries on his

* A translation by Mr. A. H. Sakai of another popular play of old Japan.

shoulders a *jubako*-chest, a book-chest and a small desk. Tonami quickly guesses who she is. Gently she ushers in the visitor. Love-to-love greetings the two women exchange. The visitor, with a smiling face, addresses:

Chiyo: "My name is Chiyo. I live a slender life on the skirts of the village. When I asked you to take charge of this kid of mine the other day, I received a kind message from you telling me to bring the boy. So I have come with him. I understand that you have a son. Which is he? Oh, that is the heir of Mr. Genzo, I see. What a nice-looking boy he is. And you have many other boys. It must be a great trouble to take charge of so many boys."

Tonami: "Thank you. I leave it to your kind imagination. And is this the boy you desire to have admitted in this temple-school. What is his name?"

Chiyo: "Kotaro is his name and a mischievous fellow, too."

Tonami: "No, he looks bright. I am sorry that my husband, Genzo, is gone to a feast."

Chiyo: "Is he? I see."

Tonami: "I may go at once to call him, if you are in a hurry."

Chiyo: "No, no. I am not in a hurry. I have another place to visit. He will be back soon, will he not? Say, Sansuke, bring those things here."

The *jubako*-chest, and a gift of money wrapped in paper and put on a tray, are produced before Tonami, the wife of Genzo.

Tonami: "What do you mean by....."

Chiyo: "Only a token of my visit here with my son. This *jubako*-chest is for the children. Please divide the contents among them."

One can tell, without being told, that the *jubako* contains steamed food, vegetable mixtures, roasted *tofu* (smashed beans), which is a meet token for placing one's son under another's charge, and ball-*shiitake* (mushroom).

Tonami: "What a careful mixture of things! How thoughtful of you and everything is well prepared. I will show them to my husband when he is back. Thank you ever so much."

Chiyo: "Don't mention it. It is only a little token of my visit with a request that you take charge of my son. Here, Kotaro, mother has a little business in the next village. I will be back in a few minutes. You wait here till mother comes back. Be careful that you do nothing mischievous. I will go, Madam."

Kotaro: "I want to go with you, mother."

Kotaro catches his mother by the sleeve when she starts to go. She shakes him off.

Chiyo: "What are you doing, Kotaro? You are too big to follow your mother when she goes on business. Here is a big baby, Madam?"

Tonami: "It is no wonder. Auntie will give you something nice, Kotaro. Then you go and come back quick, Madam."

Tonami makes a sign with her eyes.

Chiyo: "O, yes, I will make haste and come back in no time."

She starts taking Sansuke with her, but her heart lingers with the yearning child. She often looks back to have a glance at her son.

Tonami: "I will introduce the new boy to the young lord."

She takes him to Kan Shusai to beguile his ill humour, when her husband, Genzo, puts in his appearance. He appears unusually pale and casts sullen looks upon his pupils.

Genzo: "Breeding counts more than birth, they say, it is true. Our boys are all country-bred, and they know little about manners. They are good-for-nothing chaps, so that all my labour falls to no purpose on them."

His words hint at something unusual and his worried wife asks reluctantly:

Tonami: "You have a pale face to-day. You may have been affected by the dishes of feast. The boys are all country-bred, there is no doubt about that. Do not make oaths, but speak more decently; you may be overheard. We have a new boy to-day. What shall we do if he thinks ill of you. Will you brighten up and see that boy?"

She introduces Kotaro to her husband, who only looks downwards, apparently lost in thought. The new boy makes an innocent bow with his hands politely put on the floor.

Kotaro: "I commit myself to your special charge, Mr. Tutor."

Genzo lifts his head, unexpectedly to his wife. After silently staring the new boy in the face for a while, his face brightens up.

Genzo: "You are a bright-looking chap. You must be of noble birth, quite worthy of a nobleman's family. You are a nice boy, Kotaro."

His wife is pleased with this unexpected recovery of his good humours.

Tonami: "Yes, he is a nice boy, isn't he?"

Genzo: "Yes, a very nice boy. And where is his mother, who came with him?"

Tonami: "She went to the next village on business as you were not at home."

Genzo: "So much the better. Then take him within and let him play with the other boys."

Tonami: "The class is adjourned. You all go within with Kotaro, the new boy." She sends within the young lord together with the other boys. She looks around and then to her husband.

Tonami: "I noticed an unusual look on your face when you came home. I could not account for it. And when you saw our new boy, you brightened up. I did not see why. I feel anxious about this matter and ask your own explanation."

Genzo: "Ha! ha! I see you are worried, and no wonder. I was called to the landlord's on the pretence of a village feast. I saw there Shundo Gemba, the noted follower of Shihei, and Matsuomaru, who was once a great favorite with Lord Kan Shojo but he now sides with

Shihei. Weak as he is with sickness, he seems to have been appointed the inspector of the head, with several hundred men under him."

"'You keep as your own son Kan Shusai, a son of Kan Shojo,' says Matsuomaru when I was surrounded by his followers, 'We have a witness who told us everything. You must bring the head of Kan Shusai at once. Or we will make a raid on your house and obtain it for ourselves. Which would you choose? Give me your answer, quick.'"

"I could not but promise that I would hand him the head of Kan Shusai without fail. On my way home, I thought and thought as to who, of all our *terako* or temple-children, can be given in the place of the young lord. Birth in silk has nothing to do with birth in rugs, they say, and I can see none of these country-bred urchins good enough for a substitute as far as I can count them on my fingers. When I thought in this way, my steps made as slow progress as those of a sheep being led to the slaughter-house. But now I see that Heaven is still on his side. For that new chap looks as different in brightness from all others, as a crow is from a heron. We will give him in the place of the young lord. Once this difficulty is tided over, I mean to take the young lord to Kawachi Province. This is the critical time with us."

Tonami: "Hold a minute. That Matsuomaru is noted for his vicious character from a mere child. He knows the face of the young lord better than anyone else does."

Genzo: "That I leave with chance. Sink or swim, I will venture. A dead face is so different from a live one, that Matsuomaru will not recognize the false face, which resembles that of the young lord in features. If he does discover it, I will cut Matsuomaru into two and dispose of his followers, to a man. If I am beaten, why, then I will take the young lord with me as a companion to cross the River Styx with. With this much of my determination, however, I have another difficulty to meet. That is the mother of Kotaro. What shall I do when she comes back for him? That troubles me."

Tonami: "Set yourself at ease for that matter. I will talk to her woman to woman to see how I can work to cajole her."

Genzo: "No, that will not do. A small thing often betrays a big matter. If need be, his mother will be.....But the young lord must be saved at any sacrifice. We must act prudently for the sake of the young lord."

Her courage thus screwed up, she addresses her husband a word of encouragement.

Tonami: "To be faint-hearted means failure. Be stout-hearted like a fiend."

Genzo and his wife stand up together and stare each other in the face.

Genzo: "We have as much

right over our pupils as over our own son. That boy has come on this particular day of all days, for Karma has acted upon the fault either of the boy or of his mother."

Tonami: "And divine vengeance, like a burning wheel of misfortune, will soon overtake us in its reaction. Woe is me!"

Tonami laments her sad fate and her husband rubs his eyes in sobbing.

Genzo: "My service in court has brought me this sad lot: woe be to one who serves in court."

Genzo and his wife are lost in tears. Just at this moment, there arrives at the gate of Genzo, Shundo Gemba, accompanied by the head-identifier, Matsuomaru, who is carried in a palanquin as he is not well. Large crowds of village people come after them in a cue.

Villagers: "All our boys are gathered here as pupils in the practice of penmanship. If the wrong boy is killed, the mistake cannot be undone. Please allow our boys to go home."

Gemba: "Quit your humming like annoying flies. We are troubling ourselves with your sons. You may take your children, as you like."

At this scolding of Gemba, Matsuomaru makes his appearance from the palanquin, supporting himself with a sword.

Matsuomaru: "We cannot be too prudent, we must look out for them. Though I am a sick man, the responsibility fell upon my shoulders of identifying the head of Kan Shusai, since no one else knows his face so well as I do. I am to be excused of my official duties when my duty is over, and I must act very carefully. Since they have a kinsman of Kan Shojo concealed in this village they may as well conspire to save him by disguising him as a common boy of the village. Keep order, people, and bring here every one of your boys, so that I may look at him for identification."

His words fall like a sharp nail or a rigid clamp upon the hearts of Genzo and his wife. In spite of themselves, they feel their hearts throb rapidly. Outside a white-haired man innocently calls his son:

1st Villager: "Chomatsu—i!"

Chomatsu steps forth. His mischievous nature reveals itself in black ink daubed on his face, but he looks so different from the hunted boy as snow is from ink. He is easily dismissed.

2nd Villager: "Where is Iwamatsu? Come forth."

Iwamatsu: "Here I am, grandpa. What is it?"

An artless boy stepping out shows a face as round as an egg-plant.

Matsuomaru: "Take him away; no need of enquiry for him."

His stare scares the boy away, and he runs into the welcome arms of his grandfather, crying:

Iwamatsu: "Fie."

2nd Villager: "This is my precious grandson, the flower of my life. I have kept him from even as much as a flea-bite. I am thankful that he has escaped, very narrowly, from falling like a flower-fall (egg-plant), though his life

was as insecure as a flower about to fall."

The grandfather carries him in his arms. Next comes a boy of fifteen, quite a slabbering baby.

3rd Villager: "Come on, baby."

He beckons his "baby."

"Baby": "Take me from here in your arms, father."

A horse-faced (long) boy calls, like a spoilt child, in a high-pitched voice. His father carries him off as a cat does a salmon.

4th Villager: "My son has a bright-looking face. Please do not mistake him."

The fourth villager thus pleads, when he calls forth his son, who has a pale face which is oval in shape like a seed of a melon. Suspicion falls upon him. But he has a neck as black as ink or a mole. He is released.

All other country-bred children are summoned one after another for identification, but they are one and all as earth-smelling as small potatoes. None is like the boy who is looked after. They are all dismissed.

The turn has now come of Genzo and his wife, who, however, are quite prepared for an enquiry, and sure enough there come the two officials.

Gemba: "Now, Genzo, you have promised to behead Kan Shusai in my presence, under these very eyes. We have come to receive the head. Hand it this minute."

Genzo shows an unflinching front to the officials at this pressure for his answer. Nothing daunted, therefore, he replies:

Genzo: "He is the invulnerable young lord of the Minister of the Right. I could not wring off his head or cut it. Please give a little time."

Genzo stands up to go.

Matsuomaru: "We are not to be deceived in that way. You are taking time only to get away."

By this time, Genzo has his retreat cut off by hundreds of soldiers under Matsuomaru in such a tight way that not even an ant can crawl through the cordon.

Matsuomaru: "We know the difference between a dead face and live. We are not to be fooled in the old way. A false head will only cause you sorrow."

This word of Matsuomaru strikes home to the breast of Genzo, who makes a start in alarm.

Genzo: "Do away with your absurd suspicion. Your eyes are inside out with sickness, and to you things are reflected upside down. I will bring the real and true head of Kan Shusai."

Matsuomaru: "Bring it here at once before your tongue gets parched."

Gemba: "Kill him at once, without delay."

Before the haughty airs of Gemba, Genzo bows assent and retires with his breast throbbing. His wife, standing near by all the while, hears every word that is spoken. She is struck all of a heap. In the meantime, the official messengers cast a piercing glance around them. Matsuomaru counts the desks of the boys.

Matsuomaru: "It is beyond my understanding that while the boys we inspected are

eight in number, the desks are one too many. Whose is it?"

Tonami: "That is a new pupil who is admitted here to-day."

Matsuomaru: "Do not talk nonsense. Oh, here is the desk of Kan Shusai. I recognize it, the one of plain wood covered with lacquer."

Gemba: "It arouses suspicion that he asks for time, any way."

Matsuomaru and Gemba stand up abruptly. At this critical moment, upon which a life hangs, a sound is heard from within of a head cut down with a thud and with stamping feet.

Soon Takebe Genzo steps out quietly, carrying in the politest way, a plain-wood stand with a head-casket on it. He places it in the very presence of the officials.

Genzo: "I yield to the inevitable and have brought the honourable head of Kan Shusai. It is a precious head, which you will do well to inspect by taxing your honest discretion in a way meet to the head of His Highness."

In the meantime, Genzo loosens his sword-hilt and, holding his breath, stands ready to spring upon Matsuomaru. The moment the head is denied, his sword is to fall upon Matsuomaru, who will be saved only when he acknowledges it as a true one.

Matsuomaru: "What discretion need I tax at such a trifle. I can as easily tell a false head from true, as the *imagobari* looking-glass does iron from gold. Only we are at the fork-roads of Heaven and Hell. You stand watch over Genzo and his wife, soldiers, lest they run away."

In response to this command, the soldiers stand in line around Genzo and Tonami, all armed with iron truncheons.

Genzo: "Inspect the head at once. Identify it this minute."

Curt as his word is, his life hangs on it. Behind him, the retreat is cut off by the guards standing as if on the qui vive, and before him he faces the scoundrel Gemba, who keeps a sharp look over him. He finds himself at the end of his tether, when the head-casket is opened. The head inside is that of Kotaro. If it is denied as a false head, one blow will settle the denier. The hilt is almost touched upon. Tonami offers silent prayers to the gods and the Buddha. The will-power of a woman must have taken effect, for Matsuomaru, looking at the head from all sides, with his piercing eyes, declares:

Matsuomaru: "This is unmistakably the head of Kan Shusai. It is the true head."

Genzo and his wife, surprised at this declaration, cast curious looks around them. Gemba, the official messenger, in particular, looks pleased at this word of identification.

Gemba: "You have done well, Genzo. In appreciation of your faithful deed, your guilt of having kept Kan Shusai concealed in your house shall be forgiven you. Now, Matsuomaru, we shall hurry back and show the head to Lord Shihei. There is no time to be lost.

Matsuomaru: "I want to be excused. I have to go in search of health."

Gemba: "You have acquitted yourself of the duties assigned you. You are free to act as you please."

Gemba starts for the Residence with the false head and Matsuomaru is rocked back to his home in a palanquin.

Genzo and his wife, Tonami, shut the door fast and heave sighs. The turbulence in their hearts robs them of speech. Genzo rubs his breast down as a sign of relief. He worships the celestial and terrestrial gods.

Genzo: "Heaven be thanked. The gracious virtue of the sagacious young lord must have dazzled the eyes of Matsuomaru. It was a miracle how he accepted the head without a sign of suspicion. Long live the young lord for tens of thousands of years. Rejoice, wife dear."

Tonami: "This is certainly something unusual. The spirit of Kan Shojo, father of Kan Shusai, must have entered into the eyes of Matsuomaru. Or could it be possible that the head was the gold image of the Holy Buddha? The face of the young lord resembles that face no more than a tile does gold. Blessed be the Holy Name. The luck is turning in favour of the young lord."

Genzo bursts into tears of delight and gratitude, when the mother of Kotaro comes back in great haste. She knocks at the gate.

Chiyo: "I am the mother of the new pupil, just come back."

Her voice is another fright. Out of an evil into another! Tonami, scared, goes about in agitation, but her husband is self-possessed.

Genzo: "This is what I told you about before. The young lord must be saved by all means. You are too nervous."

Genzo sends his wife off and pushes the door open. The woman bows low before him.

Chiyo: "Is this Mr. Tutor? I am sorry to trouble you with a mischievous fellow. I have come for him. Where is he?"

Genzo: "He is playing within with the other boys. Are you taking him?"

He answers with a perfectly innocent face.

Chiyo: "I will take him with your permission."

She starts to go within. When she passes by Genzo, he strikes at her with a sword from behind. Quick of action, she cleverly dodges the blow. Genzo pursues her and strikes again with his sharp sword, which she parries with the small desk of Kotaro.

Chiyo: "What are you going to do? Hold! wait!"

Genzo repeats a merciless blow everytime it is fended off. The desk breaks into two and there come out a funeral *katabira*-shroud and a flag of the Six Holy Letters ("Save me, O Thou Sacred Buddha!) This strange revelation deprives the sword of Genzo of its force, and Genzo stops short. Chiyo asks in a tearful voice:

Chiyo: "Did you kindly or did you not substitute Kotaro in the place of the young lord, Kan Shusai? Tell me quick."

Genzo is again taken by

surprise by this singular question.

Genzo: "And did you know that? Did you send him for that purpose?"

Chiyo: "What else are these *katabira*-shroud and the flag of the Holy Letters for?"

Genzo: "But whose wife can you be then?"

To this question comes an answer from within, saying:

"When in life the plum-blossoms scatter in service
And the cherries fade and die,
Why should the pine alone heartless and ungrateful be?"

"Rejoice, O wife dear, for our son has been of service to the lord."

At this, the mother of Kotaro bursts out into tears and falls upon her face to cry her hardest. The same voice cries: "You mean coward!" and there comes forth Matsuomaru, whose unexpected appearance makes doubly great the surprise of Genzo and his wife, Tonami, who lose the power of speech att his half-dreamy and half-real revelation of Matsuomaru and his wife. Takebe Genzo adjusts his dress.

Genzo: "Explain to me, Matsuomaru, before I can express my thanks, why of all men you, whom I have counted as enemy act in this strange and unexpected way."

Matsuomaru: "Your wonder is quite natural. As you know, we were three brothers, but we were separated from one another in order to serve under three different masters. It was my unfortunate lot to be separated from my own blood and flesh and against my own will, to serve Lord Shihei, the inveterate enemy of Lord Kan Shojo, to whom I owe great obligations. Recently, however, I desired to sever my connection with Lord Shihei and I tendered my resignation on the pretence of feigned sickness. To-day I am sent here on condition that I shall be released of my official duties after I have acquitted myself as the identifier of the head of Kan Shusai. I knew that you would not hurt him, but what could you do when you had no son of your own to give as substitute? I felt that this was the opportune time for us to repay the late Lord Kan Shojo for all the kind obligations I owe to him. After consulting with my wife, therefore, I sent Kotaro, my son, here to be given as a substitute of the yound lord."

"I counted the desks only to make sure that he had been here before me. My late lord, Kan Shojo, hinted at my nature in a poem, reading:

'Why should the pine alone heartless and ungrateful be?'

It pains me to hear the pine, my name-sake (matsu means pine) spoken of as heartless and ungrateful. Do have pity on me, O Genzo, my friend. One cannot be a samurai as long as one has no heir. A son is indeed the most precious treasure one can and should have in the world."

Chiyo: "Kotaro will be pleased to hear that word of appreciation under the sod!"

She again bursts into hysterical cries.

Chiyo: "It is the best post-mortem tribute to him to say that a son is the most precious treasure one can and should have in the world. This reminds me how unusually anxious he was to follow me when I told that I was going to the next village. I reproved him, but my heart was stirred up with grief. I am sad that his admission here in this *Terakoya* or Temple-School was a step to his journey to the Land of the Departed. I left here on a pretence that I was going to the adjoining village, but I broke my trip on the way, for who can go away when his own son is left for beheading? I wanted to have another brief glance at his dead face. Do not call me mean or cowardly, but the by money I handed you, Madam, is a funeral offering. I have brought steamed and other kinds of food, which are necessary on a funeral occasion. With these preparations, Kotaro wandered into this temple-school or a true temple as it proved to him. If he were born low or bred humble, he would not have met this sad end. 'He dies young who has a beautiful face,' they say, and it is a mischievous play of the fates that he was born with a beautiful face, and small pox little affected his face."

Chiyo again falls upon her face to cry the harder and Tonami also cries in sympathy.

Tonami: "When my husband was talking of substitution, your innocent boy came near him and committed himself under his charge. The thought of the sad scene pains me to the marrow, a perfect stranger though I am; how much more grieved his own father and mother must be over his death."

Matsuomaru: "Why do you cry so bitterly, wife dear? You gave full vent to your grief at home. We agreed upon his substitution between us, didn't we? You must get over your unsightly crying before Mr. Genzo and his wife. Now, Genzo, I sent my son here with full understanding of the matter. But I fear he acted meanly at his last moment."

Genzo: "No, Matsuomaru. When he heard that he was to die as substitute of the young lord, he bravely stretched his neck out to receive my falling sword. He did not so much as run away or dodge my blow, but he showed a pleasant smile at the very last moment."

Matsuomaru: "Glad to hear that. You did well Kotaro. You are a clever son, wise and noble to die at the age of nine years, on behalf of your father, in the service of the lord. You are a devoted son, and you acted nobly, Kotaro. But your death reminds me of Sakuramaru, who died a premature death. He must be envious of you, at this moment, under the grave."

The thought of his dead son reminds Matsuomaru of his brother also, and he falls into a sobbing cry.

Matsuomaru: "You will meet your uncle, Kotaro."

Again Matsuomaru cries aloud, and his lamentation calls forth Kan Shusai from within.

Kan: "Had I known that he was to die on my behalf, I should not have given you this much of grief and sorrow. Poor Kotaro."

The young lord sheds tears of sympathy and Matsuomaru and his wife, Chiyo, show their gratitude in tears for the kind heart of their young lord.

Matsuomaru: "I have something to offer you, young lord. Bring in the palanquin, you guards."

His followers, in response to his command, carries a palanquin in before the young lord. The door is opened and out comes Lady Kan Shojo, the mother of Kan Shusai. Genzo and his wife are agreeably surprised to see this unexpected reunion of mother and son.

Matsuomaru: "I was looking for the whereabout of the Lady. When her refuge at Kita-Saga was discovered and she was about to be taken captive by the followers of Shihei, I disguised myself as a *yamabushi*-priest and saved her. She had a narrow escape indeed. We must now take her to Kawachi Province, where she will meet her daughter.

"Now we must put the remains of Kotaro in a palanquin to take them out into the fields for burial."

Chiyo gives her response, but Tonami is too quick for her and brings the body in her arms. The body is put in a split bamboo-palanquin. Matsuomaru and Chiyo strip the body of its coat, only to find that next to the skin Kotaro wears a mourning hemp *kamishimo*-robe, a sure sign of his preparedness for death.

Genzo and Tonami: "It is against the custom for a father and a mother to attend to the ceremony of sending their son into the fields for burial. Let us do it for you."

Matsuomaru: No, this is no body of our son, but we are attendant upon the remains of Kan Shusai. I ask you all to burn a funeral fire for him."

The Lady and the young lord, as well as all the others, have a hiccuping sob over one who digressed into the temple-school on his way to the Land of the Departed. He passes away as untimely as flowers scatter before a high wind. Sad and lonely will be the bereft father and mother, to whom he is now but a short-lived dream and leaves only ashes of the funeral fires behind. He will have to cross the Hills of Swords on his way to the Hades, and with Amitabha or the Buddha or the Guide of the Six Roads as his tutor, he will now practise penmanship of A. B. C. on the sands of the Children's Limbo, where his letters will be washed off like the piles of pebbles pulled downby the evil spirits.

They started for Kioto, their destination being the fields of Torino.

A. H. SAKAI.

A FORTURE MADE OUT OF A STRAW

ONCE upon a time there was a samurai, who without parents and brothers lived all by himself. "Could there be anybody else in this world, who is as unfortunate as myself?" he said to himself, "I have no parents, who might be glad if I were successful; and I have no children, who might inherit my fortune, if I came to possess it. I have neither brothers, who would join me in crying when I am sorry; nor friends, who would join me in laughing when I am happy. I have no one to confide in or care for. What a lonely world this is for me! What a poor creature I am!"

This he repeated several times a day. But one day it occurred to him, "O yes, I am told that Bodhisattvas know anything and everything in our hearts and minds. They must love me better than other beings. They can alone be trusted. I will go to one of them and ask him advice." He came to Hasedera, of Yamato Province, and worshipping reverentially the Kwannon or Avalokitesvara, who is enshrined there, he said to the Bodhisattva, "This world is not worthy of living for. It seems to me better to die of hunger on this spot. But if you think it better for me to live on than to die, please tell me it in a dream." Praying in this way, he did not leave there for twenty-one days.

The monks of this temple sympathized with this samurai for his condition, and gave him many things to eat. When his three weeks' prayer came to an end, the Bodhisattva appearing to him in a dream, said as follows: "You lost your parents in your early years and are now left alone without brothers and friends, all as results of bad actions in your past lives. You are, therefore, mistaken in thinking ill of other people or cursing them. You are quite impudent to think it better to starve to death here in my very presence. I will give you a little fortune. Take it with you and go out at once. If you touch anything with your hand, whatever it may be, keep it with great care. Get out soon."

With these words, he was ejected from the temple, but though he tried hard to run out, he could not. He simply struggled to do so, and in this struggle he awoke from his dream. The samurai desiring to do as he was advised by Avalokitesvara, went to the monks and said, "It is rather long since I came here to trouble you. I shall now envy nobody else. The best way for me is to follow the advice the Bodhisattva gave me last night. I am grateful to you for your kindness."

Thanking them like this, he came to the gateway, when he fell down stumbling over something. "It hurts me," he said to himself, and tried to dust off his dress, when he was aware that he tightly grasped a straw in one of his hands. "I was told in my dream to keep hold

of anything which I touched with my hand. This perhaps is what the Bodhisattva means." So saying he went on. A horse-fly came and flew near his face so annoyingly that he could not bear it. He broke a branch of a tree and tried to brush the fly away with it, but all in vain. It flew around his face stinging his nose or eyes. He caught the fly and fastened it to one end of the straw, while the other end of it was fastened to the branch. Just then a splendid carriage of a prince, drawn by a handsome pair of oxen, came, a large retinue following it. A little prince in the carriage took a fancy to the horse-fly tied to a branch. He persisted on having it. "Some of you go and ask him to give me what he has in his hand. Be quick, be quick!" The boy was so impatient that they could not manage him; so one of the retainers came to him and humbly asked, "I beg your pardon, sir, but our young prince persists on having it. Could you not part with it?" The samurai said in reply, "It was given me by our Bodhisattva, but if your young prince wishes to have it, I can give it him." He gave it over to him without the least reluctance. The prince was very pleased with the gift. He made the creature fly in his carriage and clapping his hands he enjoyed himself much. Then a retainer on horse-back came saying, "We are ever so much thankful to you for your good-will to give us what our young prince wished to have. Please accept this trifle present. They may be useful to you when you feel thirsty." Saying so, the retainer gave him three sweet-smelling oranges wrapped in fine paper. The samurai was glad that a straw was exchanged for three oranges. He did not go very much when he came across a fine-dressed young lady with a large retinue, a party, which seemed to be going to Hasedera. The lady was known to be complaining of thirst. "I am so thirsty that I cannot walk even a step farther. My throat is quite dry as if it were burnt. Please anyone of you fetch me some water and that at once." She stood up and did not dare to move. The retainers hunted for it all over there, but could not find it. The lady became so impatient that she called them in a loud voice, "Why do you not bring me water at once? I shall soon die of thirst." They were quite at a loss what to do, when the samurai appeared on the scene. They asked him if he knew any place where they could get water. "You cannot find water unless you go four or five *cho* farther. But what is the matter with you? You seem to be annoyed so much."—"There is a lady, our mistress, who feels awfully thirsty now; and so we are in search of water."—"O I see, it will take some time if you go there for water. If these oranges help her, I shall be very glad to offer them to her."—"Ah! a thousand thanks to you!" The retainers returned with the oranges to find the lady fallen down on the ground. "We have brought sweet oranges, mistress; please take

them." She took them snatchingly from their hands and ate up all three. "Now I am released from my deadly thirst. But for the oranges, I should have died. But I wonder where you got them."—"We were in search of water, when a samurai came along and offered them." —"Is the gentleman still here?" —"Yes, mistress, he is still there."—"Call him here. I will thank him personally." The samurai was called and just at that moment a horse carrying the goods of the party came up. They took them down from the horse, spread tatami over the lawn, drew curtains on all sides; the lady took seat in the centre of the temporary enclosure, and the samurai was given many things to eat and drink. "If you ever come to Kyoto, do not forget to visit my home. Thanks to your kind gift, I was released from death. I do not know how to express my appreciation of your kindness. Being on a journey at present we cannot find anything proper to offer to you. I offer this humble present to you as a token of my thankfulness. Please accept it." With these words she gave him three pieces of cloth. "A straw has become three pieces of cloth," he said to himself, and as it was getting dark, he put up at a house by the roadside.

The following morning he got up when he heard the songs of birds and went on. He saw a man on horse-back coming along with a retainer. On approaching he found that the horse was a splendid one, which perhaps was impossible to buy for ten or twenty thousand pieces of gold. The horse, however, suddenly fell down on the ground and foaming at the mouth died. The rider was so sorry that he was seen stamping on the ground. "What shall I do? It is a swift horse, and it is dead now. Very sorry I am." He cried, but it could not be helped. Saddling the other horse which he was taking with him, he rode away; a retainer remained behind in order to dispose of the dead horse. Being at a loss what to do with it, he sat down thinking, when the samurai approached him and asked him, "What is the matter with you, sir?"—"My master bought this horse in Mutsu Province, and whatever great sum of money was offered for it, he declined to part with it. As it is dead now we can do nothing but to skin it. But being on a journey I cannot do it. I am quite perplexed."—"Would you not like to exchange it for a piece of cloth?"—"Certainly" was a prompt reply. Taking it from the hand of the samurai, the retainer ran after his master. The samurai touched the neck of the horse; it was still warm, and breathed, though faintly.

"It may live again," he thought to himself. No sooner than he thought, the horse opened its eyes and struggled to raise its head. He helped it to raise itself, gave it water, made it lie down again, and when it was in high spirits as it was before, he took it to a town, where he bought a saddle with a piece of cloth. The other piece of it he gave for food for himself and the horse.

They stayed overnight at Uji.

He rode as far as Kyoto, and on arriving at Kujo he saw a noisy crowd in front of someone's residence. Alighting from his horse, he said, "What has brought you all here? Is it that you want to buy this horse?" A man stepped forward and said, "Just so, sir; what a handsome horse it is! We were just now talking about it. It is our earnest desire to possess it, but sorry, we have no money now, except three *cho* of rice-fields in the neighbourhood and a few bushels of rice. We were talking if it could not be exchanged for them. The more we see it, the more handsome it is found. O how earnestly we desire to have it!" The samurai allowed him to ride on it. The trial simply helped the desire to increase. "Please give me this horse for three *cho* of rice-fields and a few bushels of rice."—"If you wish to have it so much, I will sell it at the price you have offered."—"In fact I am going to leave soon on a journey. During my absence I will leave this house in your charge. You may use it and everything in it as you like. If I come back, give the house back to me; but if I do not, make it yours. I have no wife and children. I am alone in the world." With these words, he rode off.

The samurai lent half of the rice-fields to others and cultivated the other half himself, both of which brought him a great deal of rice. Many years passed, but as the owner did not return, he remained in that house. The samurai bought more rice-fields, became rich, and paid visits to the residence of the lady, who helped him in rising in society. And as this was all due to the mercy of the Kwannon, he did not forget to pay homage to him visiting the temple of Hasedera at least twice a year. (From the *Bukkyo-Dowa-Shu.*)

S. TACHIBANA.

WINGS OF LOVE

O' That I had wings
As pure as the snow-white dove
I would soar through the glaring Heavens
I would fly to thee My Love!

* * * *

O! That my words bore wings
So sweetly pure and whole,
They might in the lovely night
Find rest in thy quiet soul.

LELAND J. BERRY.

WOMEN'S MOVEMENTS IN JAPAN

No change ever wrought by the advance of times and imported alien civilization is more remarkable in this country than that has occurred in the social position and status of the fair sex. If the enlightenment attained by Japan during the Meiji era is wonderful, still more wonderful is the steadiness with which have the women of Japan come to the forefront of society in the course of the Taisho era,—the women, indeed, whose world was, until but recently confined in name and fact within the compass of their families, and whose position in that extremely narrow world closely bordered on slavery in a broad sense.

The first public movement by Japanese women ever made in any cause of public cognizance was the one which first got its impetus from the Russo-Japanese War, culminating in the organization of the Women's Patriotic Association in 1907 with the members now exceeding 1,500,000. Subsequently more than a score of women's organizations of different causes were brought into existence, but it was not before 1921 that the first movement tinged with a social policy was launched in this country. In the early part of 1921 the Association of the Proletarian Women was for the first time established by that veteran pioneer of the women's cause in Japan, Madam Umeo Oku. As the years advanced later, the number of the women's organizations looking towards one or another cause of the fair sex or society has been briskly multiplied until it has swelled to something like 43 inclusive of the local establishments but exclusive of branch organizations.

An interesting phase of the Japanese women's movements is that the movements were first confined to social causes such as the protection of children, rescue of the helpless, relief of the bereaved families of the soldiers killed in war, and salvation of the degenerated women; but that it has gradually come to assume a peculiar political colour with a bold departure towards women's emancipation.

This tendency has become all the more conspicuous since the birth of the proletarian associations and political parties, and now asserts itself with such positivity in various affairs of society and politics, that not a little response has been called forth in its own favour.

As in the case of any emancipation movement, the Japanese women's movements in social and political causes are making no very speedy progress, and yet with sure and steady steps towards the goal. To cite the most salient of instances where the movements of the women have by this time been duly rewarded, the following may be noted with no small interest:

Legal:

The women have practically succeeded in getting the attorneys' license act and criminal code so revised as

to render the women eligible to the attorneyship, and also to share equally with their husbands the duty of chastity which has hitherto been unilateral with the fair sex. In this country in trying a fornication case the Court used to find the women alone guilty, but according to the Government bill introduced in the preceding session of the Diet, which unfortunately proved abortive on account of the dissolution, the man fornicator will in future be punished as much as the female fornicator.

Political:

The women have succeeded in passing through the Diet for enforcement by the Government in the near future their petition for investment of the fair sex with public citizenship, and also in asserting the women's liberty of participating in any political organizations. As a consequence in many local cities and towns in the country, women are entitled to membership of various administrative and other systems and establishments. In Tokyo, for instance, a female member is returned already for the Atago-cho town assemblage in Shiba ward, while in Yamaguchi prefecture out of the 20 members of the Yuzuno village agricultural society 19 are female members.

Then again, in Osaka a woman has recently been appointed Head of the Osaka Public Intelligence Office, this first woman head of a public institute in Japan being Madam Yoshiko Tsutsumi.

Social:

The freedom of the factory girls to go out of their workshops at any time they want has been recognized by the Tokyo Muslin Company, although the factory girls have hitherto had to lead in their manufactories a practically imprisoned life for the terms contracted. The example will be followed by all the other factories in the near future. The general shipping companies have come to recognize the eligibility of women to ships' vaptainship, and as the first captain ever registered in this country has already been appointed Miss Tsuchiko Katayama.

Educational:

A success has been secured at length by the women movers in persuading the Government authorities to estimate the sum of ¥350,000 next year for the creation of the first Government Higher Technical School of Women.

A private women's college called Bunka Gakuin has been established by Dr. Yoshino and other scholars interested in the women's cause, for three years' economic course for graduates from the higher girls schools, while the women's higher commercial school, the first of the kind in Japan has been brought into existence by Mr. Yoshijiro

Kobayashi, principal of the Hinode Higher Girl's School. The school authorities have been persuaded to entitle women as well to the right of gaining the degree (scholastic), and already the Doctorship of Science has been conferred on Professoress Konoko Yasui, of the Tokyo Higher Women's Normal School, this being the first female Doctor in this land.

The women's movements have gained momentum as they succeeded in the above movements in various fields of activities, social and political, and with renewed force they are going to push on the following still more important causes to be accomplished:

Social:

Abolition of prostitutes system.

Stricter temperance act.

Exclusion of the geisha girls from public assemblages of any nature.

No more licence to be granted for geisha girls, dancers, and café-maids.

Patriotic savings movement among the women's associations and higher girls school students to persuade them to save one sen per diem for six years to redeem the Empire's foreign debts.

Protection of women workers and juvenile workers.

Political:

Enfranchisement of the women.

Election of Mayors by citizens.

Legal:

To so revise the existing civil code as:

To make wife's consent essential to the legal validity of husband's recognition of his illegitimate children.

To give the legitimately born girls the right of precedence over illegitimately born boys recognized by the husbands later, in succeeding to the headship of a family.

To entitle women to the right of sharing the privilege of inheriting parents' estates with their brothers.

Educational:

Elevation of women's school status.

International:

Apart from peace movement, the women of Japan have come to take no small interest in the various international conferences of the fair sex and will always insist to send their delegates whenever any subjects of their own interest are to be discussed at such conferences.

For the attainment of these aims the women bodies and associations are making efforts at the same time for the closer cooperations among themselves by establishing association halls and leagues of associations. The most salient of the instances in point is the proposed shake-hand between the Proletarian Women's League and the Women's Suffrage Union for their common aim of acquiring the right of voting.

M. MITA.

NOTES

Buddhism in Hawaii

For the following interesting information we are indebted to the *Honolulu Advertiser* of July 9:—

Eight persons of Caucasian origin were initiated into the Buddhist faith last night at the Hongwanji Buddhist Temple, where the initiation ceremony in Buddhist ritual was held before a congregation of over 800 of several races.

Those who professed their Buddhist faith and were initiated to Buddhist church last night were: Adolph Constable, George W. Wright, Carl Scheid, Mrs. Flora Maddock, Merlin McGrew, Miss Gloria Wall, Julius Goldwater and Mrs. George W. Wright.

"Of nearly 60 persons who are diligently studying Buddhism at Hongwanji, under the leadership of Rev. E. H. Hunt" said Bishop Yemo Imamura, head of Hongwanji Buddhist Missions of Hawaii, "11 are qualified to enter Buddhist faith and eight of these 11 have professed to follow Buddha.

To Inculcate Brotherhood

"Buddhism has had most cordial and generous consideration of the people and government of this Territory during the 30 years since it was first introduced. With the increase in followers of Buddha among the English speaking people, we shall be able to repay this debt to the community by extension of the spirit of unity, love, and brotherhood of mankind for which Buddhism stands," the bishop said.

The initiation service was conducted by Rev. E. H. Hunt, who is known by his Buddhist name as The Bhikku Shinkaku, assisted by H. M. Uyeda, executive secretary, Young Men's Buddhist association, and ten other priests.

Radiogram from Kyoto

At the outset of the service, Shinkaku read a radiogram from Kyoto Buddhist Headquarters congratulating the eight new followers upon their decision for Buddhism.

Chants, songs, and exhortation were led by Shinkaku, assisted by a large choir of girls of several races. They sang both Japanese and English Buddhist hymns.

"Humanity needs the living spirit of brotherhood the Lord Buddha has taught us," declared E. H. Hunt, in his sermon on 'Brotherhood,' "While I believe all religions are good and are component parts of the universal religion, I believe Buddhism is the best, for it is brotherhood in action. Buddhism knows no race, no caste, nor country. It teaches unity, love and brotherhood of mankind."

Among those present at the ceremony was Bishop Goto, a residing bishop of Chion In, head temple of Jodo Buddhism, Kyoto, who is considered as the foremost liberal leader among the Jodo Buddhists.

"Buddhism in Hawaii is destin-

ed to play a big part in realizing a new Pacific civilization," declared Bishop Goto, who is visiting here for a few months to survey the work done by the island Buddhists.

"We believe that the forthcoming civilization area will be the most important and interesting phenomenon in human history," said Bishop Goto. "It will be neither purely Oriental nor wholly Occidental, but it will be a type in which we will find a beautiful blending of thoughts and ideals of east and west.

"As Christian ideals generally represent culture and civilization of the west, so the Buddhist ideals represent thought of the east. Due understanding of Buddhism is just as essential as the understanding of Christianity to the builders of new Pacific civilization, particularly to those young Japanese born and trained in this Territory.

"Propagation of Buddhism among this new type of people who, by birth, are American citizens but are Japanese by parentage, has far-reaching importance to the peace and salvation of the world.

Nothing to Fear

"Buddhists are least worried about political relations between Japan and America. Should only some Americans understand Buddhism as we understand Christianity, there could be nothing but friendly, sympathetic human relations between the people of the two nations.

"No country need fear the coming of Buddhism any more than Japan did some centuries ago. Buddhism then was looked upon by Japanese as 'Pagan' and 'anti-nationalism,' but we find it today so interlocked with the best ideals of Japan that it is almost a part of the national life of Japan.

"Buddhism is not only inclusive but holds as one of its essentials the adaptation to the needs of people in different environment. When properly comprehended, Buddhism enriches, if I may venture to say American thought and philosophy.

"As we have today such a term as English Buddhism in England, the day will not be long when we will hear of American Buddhism, rightly understood and interpreted by English-speaking people of America," Bishop Goto said.

During his six-months' visit, Bishop Goto will tour all the islands, visiting every station in the Territory.

Buddhists and Prohibition

The Rev. Kaikyoku Watanabe, Prof. S. Ono, Mr. Beiho Takashima, and several other Buddhists, have started a movement to enforce prohibition among Buddhist priests. They have just organized a society for that purpose, and will endeavour to purge the Buddhist circles of this country of priests addicted to drinking. Mr. Takashima declares: "Buddhism is a religion, which regards drinking as one of the five most objectionable sins. For this reason, Buddhists ought to go ahead of Christians in regard to prohibition, but it is really deplorable that there

are not a few Buddhist priests, who are not ashamed of taking up cups of *sake*. Before urging the people at large to stop drinking, we must first compel such priests to mend their way."

All right-thinking people will agree with Mr. Takashima in this view. If Buddhist priests will strictly observe temperance, they will do a great service to the country. In rural districts they are still looked up to by their parishioners as leaders and teachers, and so their example will be followed by many of them. As Mr. Takashima points out, however, not a few priests appear to regard the Buddha's inhibition against drinking with slight regard. Such priests are enemies of their religion and deserve to be excommunicated.

Girls' Anti-Alcoholic League

In connection with the Buddhist movement for prohibition above referred to, it is interesting to note that there is observable a growing tendency among young women of this country to regard drinking with abhorence. Well-educated girls of course dislike marrying men who are fond of *sake*, but it is remarkable that even among country lasses the hostile feeling against such men is growing. For example, some time ago the members of the young women's association of Takase Mura, Kita Kanra Gun, Gumma Prefecture, pleged among themselves that none of them should marry a man known to be a slave of Bacchus. The newspapers now report that the maidens of Aihara Mura, Koza Gun, Kanagawa Prefecture and Itsumi Mura, Nishi Iwai Gun, Iwate Prefecture, have also formed themselves into a league under the same pledge, while there are indications that girls of some more villages will follow suit. One of the papers commenting on this welcome sign of the times says: "If this tendency goes on growing, time will come when a man must choose between wine or wife."

Anti-Vice Campaign

A national convention of the Federation Against Licensed Prostitution was held in July at the Seinen Kaikan hall in Aoyama, Tokyo. Held under the auspices of the Japan W.C.T.U. and the Kakusei Kai, a social organization working against all kinds of vice, it was attended by more than 500 delegates from all parts of the country. After hearing several prominent social workers speak, the convention adopted a resolution demanding the abolition of lecensed prostitution in commemoration of the forthcoming enthronement of the Emperor. The resolution reads:

"As we believe that licenced prostitution reduces loyal subjects of the Emperor to a position of degraded slaves, be it resolved:

"That licenced prostitution should be abolished in commemoration of the Imperial Enthronement, thus adding a new page of brilliance to the enlightened era of Showa and to the history of politics and humanism in Japan."

"Although we exhort the government to abolish the system

of licenced prostitution, it is more gratifying for us if operators of vice houses abandon their business of their own accord. Be it resolved, therefore,

"That we urge all keepers of vice houses in the country to close their businesses in commemoration of the Imperial enthronement."

Among the delegates present at the convention was the Rev. Kaikyoku Watanabe, the well-known Buddhist leader and social worker. But it is regrettable that no other prominent Buddhists took part in this movement. In fact nearly all the men and women working for the abolition of the disreputable system are found to be Christians and Christian sympathizers. Why are Buddhists so indifferent to the movement, which is bound to succeed sooner or later? We are told that there are 50,805 prostitutes who are inmates of licensed vice quarters operated by 11,532 keepers in all parts of the country. In addition to this, the number of geisha in Japan totals 79,348. The number of *shakufu* or a certain class of waitresses who may be classed as prostitutes total 101,966. All this means that there are nearly 200,000 poor women in this country, who are leading a life of shame. Were the Buddha living to-day, would he look on their sad plight with folded arms? Surely the followers of his merciful teachings ought to rouse themselves up for the rescue of those unfortunate women.

Religious Teaching in Schools

The educational authorities of Japan have been making it a policy to exclude religion rigidly from all secular schools. In 1906 the Department of Education issued an instruction prohibiting religious teaching being given or religious ceremonies conducted in all Government and public schools even outside of the regular school hours. Since that time this instruction was enforced both in letter and spirit with great vigour. It is now reported that in view of the recent current in the thought world of the Japanese, which shows unmistable signs of great influence of radical and materialistic thoughts of the West, the educational authorities have come to think that it is not quite wise to adhere to the old policy. In fact, they have recognised the necessity of giving religious education to young people in order to nurture and keep alive the characteristic national spirits of Japan. Accordingly they will shortly issue an instruction to the effect that lectures on religion and spiritual matters may be given at schools outside the regular work.

It is never too late to mend. We are glad that the educational authorities have at last seen that materialistic education alone cannot make real men and women.

Corrections

Mr. Zendō Nakai, of Ryūkoku College, has kindly reminded me of an error in my article, "A Liberal Interpretation of Jōdo-

ism," published in the July number of the *Young East*, where I referred to "a trouble which had arisen in the *Nishi Honganji* branch of the Jōdo-Shinshū on account of the 'heresy' contained in a book recently published by Prof. Kaneko, of Otani College." I should have written "Higashi Honganji" instead of the italicized words, and it goes without saying that Otani College belongs to the Higashi Honganji instead of the Nishi Honganji branch, which maintains Ryūkoku College as its own highest educational institution.

Prof. Kaneko's book, moreover, is not entitled "The Conception of Amida's Paradise," but *Higan-no-Sekai* ("The World We Long For.")

The terms "minor enlightenment" and "major enlightenment" for *shomyo ojo* and *daimyo ojo*, respectively (p. 40) also leave much to be desired, inasmuch as "enlightenment" as a Buddhistic term is generally applied to the self-awakening to eternal truth for which the Shōdōmon strives for. *Ojo*, on the other hand, literally means "going [away from this world] to be born [in Amida's Land of Purity]," so that a Jōdoist who feels absolutely safe in Amida's protection experiences "spiritual *ojo*," while at his death there takes place his "physical *ojo*" or actual birth in Pure Land. Shinran's great grandson Kakunyo, in propounding the founder's teachings, spoke of *shomyoju* (not *shomyo ojo*) in reference to the former (spiritual escape from worldly woes) and *daimyoju* (not *daimyo ojo*) in reference to the latter (physical death or final escape from life's sorrows). The Chinese priest Shantao (Zendō) used the terms *zennen myoju* and *konen sokujo* in similar senses, and Shinran explained the former phrase as "acceptance of and trust in Amida's prayers and vows," and the latter as "immediate birth in the Pure Land."

M. G. MORI.

TIT-BITS IN THE BUDDHIST WORLD

Prof. Yentei Tomomatsu of the Keio University, Tokyo, will attend the forthcoming international conference of religionists on world peace at Geneva as delegate of the Japanese Buddhists.

* * * *

In a preceding issue of this magazine a report was published concerning certain enterprises planned to be taken up in 1933 in commemoration of the 1100th anniversary of Kobo Daishi, founder of the Shingon Sect, by the priests and followers of that sect. We now learn that the authorities of the sect have decided to spend 1,500,000 yen on memorial services to be held on a grand scale, publication and launching of certain social works. The publication work, which consists in English translation of Kobo Daishi's books, will be undertaken at the cost of 100,000 yen to be completed in five years. Already a committee has been organized for this work.

* * * *

The Fuji Kyuyo-en, a summer house established by the Y. W. B. A. at Gotemba at the foot of Mt. Fuji chiefly for the benefit of its members, was opened on July 1.

* * * *

A national convention of Buddhists will be held at Kyoto in celebration of the enthronement of the Emperor in autumn. The convention will sit for three days beginning on November 4. About 1000 delegates are expected to attend it from all parts of the country.

* * * *

The Earthquake Memorial Hall is nearing completion at the ground of the former Hifukusho (army clothing depot) in Honjo, Tokyo, where more than 30,000 people perished in the conflagration following the disastrous earthquake of 1923. An image of Amida Nyorai to be enshrined at the hall, carved in wood, has already been completed by Prof. Hosei Mori of Tokyo School of Art.

* * * *

Mr. Koun Kadoi, a noted sculptor, is now engaged in carving a wooden image of Kwannon, which will be the largest one to be produced in Japan, for it will be forty feet high. Upon completion, it will be enshrined at the Nissenji Temple of Nagoya, where bones of the Buddha presented by H.M. the King of Siam to Japanese Buddhists, are enshrined.

* * * *

Repair work is now under way of the famous Temple of Kwannon at Asakusa, Tokyo, which miraculously escaped destruction from the fire following the great earthquake of September 1, 1923. The temple authorities expect to raise by contribution from the general public 600,000 yen in the course of three years to meet the ex-

penditure. Already a considerable amount has been collected. Mr. Masutaro Takagi, M.P., has contributed 5000 yen, he being the largest contributor so far.

* * * * *

Beppu, Kyushu, famous for its hot springs, has equipments for pleasure in abundance, but is provided with no religious institution. To remedy this shortcoming, some leading men of the town are now planning to erect a Buddhist temple there at the cost of 100,000 yen.

* * * * *

After the great earthquake of 1923, a small open ground under a slope of the Yushima Shrine, in Hongo, Tokyo, was turned into a tip by the neighbours, because in the disorder that followed the disaster the collection and removal of garbage was neglected for a time. Even after the normal state of things was restored, people continued to leave refuse and filth at that place, which in consequence was always in an extremely disagreeable condition. To stop the nuisance, the leading inhabitants of the neighbourbood held a conference and hit upon a very ingenious plan. It was that they set up at the spot with an elaborate ceremony a stone image of Jizo, the guardian deity of children. Thereafter none dared to leave filthy matters there. Not only that, but many began to pay homage to the statue, some one having started a talk that the deity would help worshippers in rehabilitation. In the following four years, offerings of money given by the devotees have totalled 6,000 yen. How to use the money profitably is a question which is now being considered by the wise men of the street.

* * * * *

Karuizawa, the favourite summer resort of foreign missionaries, where a Christian atmosphere is naturally prevalent, will soon feel some Buddhist influence. A believer in the doctrine of the Nichiren Sect, has offered to donate, 1,000 *tsubo* of land he owns there for use by the headquarters of that sect. Accordingly the authorities of the sect have decided to establish a mission station and a summer school at the ground.

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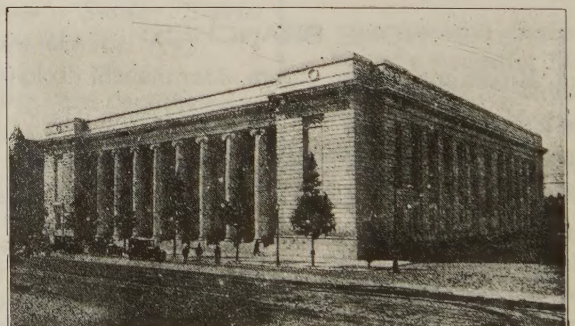

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